

New-England Christian Reflector:

VOL. 2.—No. 39.

WORCESTER, (MASS.) WEDNESDAY, SEPTEMBER 25, 1839.

CYRUS P. GROSVENOR, EDITOR.

THE
CHRISTIAN REFLECTOR

PUBLISHED WEEKLY IN

New-York City, and in Worcester, Ms.

By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination, at Two Dollars a year, payable always in advance. For Twenty Dollars paid by one hand, eleven copies; and for Thirty-six Dollars so paid, twenty-one copies; and for five thousand acres of land can be purchased under such circumstances as to render the Institution a profit of from 15 to 35 per cent, provid-

ed the purchase be made within a few months.

The Institution shall be so arranged that young ladies shall be admitted, and shall enjoy equal privileges.

The male and female departments will be arranged according as the wisdom of the Trustees, and faculty shall direct. The vacation can be at such a season of the year as will permit the students to teach schools and thus defray their expenses.

A young gentleman can obtain from 15 to

30 dollars per month for teaching common schools in any part of the West. A young lady can obtain from 8 to 15 dollars per month, and, for teaching a select school, from 15 to

30 dollars per month. Or, if they choose to go a thousand miles down the river and be absent two weeks more than the regular vacations of most of our colleges (say fourteen weeks), they can in that time obtain from 50 to 150 dollars for their services, besides paying their traveling expenses. This course of pursuing studies from eight to nine months and teaching the remainder of the year, would, with God's blessing, happily prepare them for future usefulness.

The object of the Western Education Society,

so far as made known to their agents, may be

summed up as follows.

To establish an Institution where even the

poor of both sexes may be educated by their

own exertions. To surround the Institution

by a community of Christians who will aid the

youth that flock to it for instruction, by their

pieties examples, correct precepts and earnest

prayers.

To call into the valley a class of men as

Professors and Teachers, upon whom, under

God, we can at all times rely for aid in ad-

vancing any work of reform and benevolence;

Men who will not fear to meet, and will be

able to put to flight, every enemy with a pious

boldness which will cause even their opponents

to admire and embrace the truth.

To collect that mass of young Christians to

whom God has given proper talents who are

now engaged in New England and New York

factories, and Mechanic shops, and in other

secular employments, into a place of instruc-

tion and there to prepare them, as far as hu-

man instrumentality can, for teachers, Minis-

ters and other laborers, as God in his wisdom

shall call. Also, greatly to increase the num-

ber of educated females and grant them the op-

portunity of showing to the world that they

can make as beneficial use of an extended ed-

ucation as men.

To prepare a class of instructors who will

not be destitute of sympathy for the slaves,

and who will engage in teaching, as soon as God in his providence shall open the

way for their instruction.

To furnish the West as far as possible with

youth who, while they are pursuing a course

of study, may supply the people with common

school and other teachers, and receive in re-

turn means to aid them in obtaining their edu-

cation.

CYRUS P. GROSVENOR, EDITOR.

ask the question—Have I offended one of Christ's little ones? I would not do it for the world. I have been led to say, Lord, I believe that man is my brother. I have given him pain—grief. *Have I done right?* And I have tried to review the transaction at the foot of the cross; and I pray for my Lord's tenderly, while from the foot of the cross, tell me my brother why I refused to commune with him at the table of our common Lord. And allow me my dear Brother, to speak to you with great plainness. I would not be misunderstood, either by you or those before whom you propose to lay this letter. And first let me say, it is not because we have mistaken the "Lord's table," for our table. At my table, my brother man, be he slave or slave holder, has a right, neither does color or conduct annul that right; and to that right I will most cheerfully respond. But my Lord's table is sacred. He himself prescribes rules of admission there, with which I dare not interfere.

Neither is it because we think that no slaveholder can be a Christian. The incestuous person, mentioned in both of Paul's epistles to the Corinthians, proved to have been a Christian; but nothing short of exclusion from the church would divorce him from his dreadful sin.

Neither is it a want of love to our slaveholding Brethren. I have a sweet remembrance of many of the Brethren in the very church of which the Baptist Churches at the North owe to the cause of the oppressed, such withdrawal was practiced in one Baptist Church in Boston, and so far as we have been able to learn, with none of those frightful consequences which constitute so vivid a picture before the imagination of some men.

Brother Colver's reply is said to have had a very solemn influence on the mind of Mr. Maddox. These letters will be read with interest, and we pray that they may exert a happy and powerful influence on many individuals and churches, prompting them to such duties as the emergencies of the present times call for. The letters sufficiently explain themselves.

Dear Brother Grosvenor,—I send you the enclosed correspondence for publication. In giving it to the public, I have only to say that, since these letters passed, I have seen Mr. Maddox. He is a member of the First Baptist Church in Richmond, Virginia, and I have no doubt, is an amiable Christian. It was his intention, as I have learned since the Correspondence, to procure its publication in Richmond. Whether he will succeed or not, I do not know. I think, however, he will not. I hope, the answer has been satisfactory to him, as I have received no answer from him; and I regret to know that, if the answer has been attended with the most favorable result upon his mind, his only safety in returning to Richmond, is silence. I shall forward a number of your papers to the brethren in that Church, as I am desirous they should know the feelings, the pain of heart, they are giving their brethren at the North. I want to tell them in love and grief of soul that every disciple of Christ they hold in bondage is my Mother, my Father, my Sister, Brother, Child; and what should infinitely more concern them, that every Disciple of Christ they hold in bondage bears all these relations to the blessed Jesus. I want to beg them, in his precious name, to let them "go free" and to purify the Church which he hath redeemed by his own blood, from so dreadful a sin.

Yours in the bonds of the Gospel,
NATHANIEL COLVER.
Boston, Sept. 17, 1839.

Mr. Maddox to Mr. Colver.

Boston, August 5th, 1839.

Rey. and Dear Sir.—Yesterday afternoon, I had the pleasure of meeting with the church of which you are pastor. I was pleased with your sermon, it being so much like the sermons I am used to hear in Virginia. But, sir, it grieves me that I shall have to say to the Baptists in Virginia that, at the ordinance of the Lord's Supper, which followed, I was excluded from your Table. (I should not say from your table, it is the Lord's table.) I say it grieves me. All that were of the same faith and order were requested, by the usual invitation, to take seats with you. But you added a qualification to this invitation, which was that all Slaveholders and dealers in *dead spirits* would be pleased to stay back; that is, they would not be allowed to take seats with you. Now, my Dear Brother, if I may be allowed so to call you, I am not engaged in either of the capacities which you specify; but I considered myself excluded by the spirit, if not by the letter of your invitation. I acknowledge the right of holding slaves; and, by the way, my parents are slave holders, and so are a majority of the members of the Church with which I am connected. I speak for them.

I now ask of you, by what authority you exclude a Slaveholder from the Lord's Table, provided he is a member of the Baptist Church in good standing? My intention is to publish our correspondence in the Religious Herald at Richmond, Va. An early answer is requested.

Yours Respectfully,
A. S. MADDOX.

P. S. I am a member of the First Baptist Church in Richmond Va. of which satisfactory evidence will be given, if desired. A. S. M.

Mr. Colver's reply to Mr. Maddox.

Dear Brother Maddox.—Absence from the city until late on Saturday night, prevented an earlier answer to your kind letter. I thank you, and I thank God, for the kind manner in which you have treated the subject suggested in your letter. You say—"If I may call you Brother." Dear sir, a disposition on your part to call me Brother, over the severe rebuke which I had administered, is to me one of the strongest evidences that you are my Brother; that is, if I am fit to call you Brother. I hail in your letter the spirit of a brother; and, when you speak of being grieved at an exclusion from the "Lord's table," I assure you that my grief mingles with yours. I have been led to

manhood into a thing—in blotting out the relations of a moral being who was made in the image of God, and reducing him to the state of mere chattel relations, thus desecrating God's image, this is the sin which has attacked to the murder of a man, the penalty of death, see Genesis 9: 6—Whose shedding man's blood by man shall his blood be shed for in the judge of God made him man. And this is the sin of every slaveholder.

To constitute man stealing, a man must be taken from himself. To steal a man from another merely would be a mere property concern. For instance, should I go south and abduct a slave from his master and bring him to the enjoyment of Northern liberty, what would be the crime? Plainly this and no more; I should take from the master what he considers a certain amount of his property, but there would be no man theft. I should have restored the man to his rightful owner; I should restore him from the chattel state into which he had been stolen, to his manhood state where God made him. I repeat it. The sin of man-stealing is only committed by the reduction of a man from the rights and prerogatives of Manhood, to the relations of mere property.—

And now I put it to you, my Brother, is not this sin—this fearful sin upon the kindest slaveholder in all the South? Mark, he holds his man in the legally defined relations of a slave. Personally kind in other respects, he may be, but still, the relation in which he holds him, substitutes the slender protection of personal and gratuitous kindness, with its tremendous liabilities and hazards, for that fence which God has thrown around him in the attributes and rights of his Manhood of which he is most effectually spoiled. You cannot fail to admit that the original title to Africans as slaves originated in man-theft, not in bringing them from Africa, or from any one in Africa, but in reducing them from manhood to thingship, from freedom to slavery; and I put it to you as a man and a Christian. Has or can that felonious title become good by transfer? Remember the origin of the title and the sin were in man-theft, in taking him away from himself and spoiling him of the rights of his manhood. By whom is that felonious title perpetrated? By whom is he prevented from regaining himself and rights of manhood? Surely, by his present possessor. On every slaveholder, there rests the tremendous sin of man-stealing of which the Bible treats.

Now, my Dear Brother, I pray you in the name of our precious Redeemer, turn not away from this conclusion: close not your eyes upon it because it is dreadful. Many are doing so, and encouraged by most unkind flattery, will stumble upon the Judgment, and meet the thundering of this truth from the Eternal Throne. There is no escaping this conclusion but in lightness or obstinacy. Well, what shall we do? Shall we shut our eyes and seek to dream we are innocent, while the sin of making "merchandise" of our Brother is upon us? Yea, of making merchandise of the Disciples of Christ is upon us?—is upon the church? Shall we sleep, while the dark stain of slavery is upon her beautiful garments? while the merchandise of Babylon ("slaves and souls of men") is found within her? My Brother, God will not let us sleep. God is now shaking not the earth only but, also, heaven; and neither heaven nor earth can sleep, when God shakes them. True, those things which cannot be shaken, will remain; but, my Brother, is slavery one of those things? Will slavery abide the fires of millennial holiness, and righteousness and glory? O who can doubt that God will cleanse the church of slavery before that day arrives? My Brother, God abhors it with all its *never absent* group of unclean appendages. Marriage abolished—adultery legalized—family relations destroyed and man imbruted. I feel for my Brethren of the South. I have been there, I know them; I am not ignorant of the peculiarity of their circumstances. But I know that a righteous abandonment of sin is their only safety—it alone is the catholicon for their peculiar besetments. And I pray God to give them that faith which will triumph and which he delights to crown with victory. I know of no sacrifice which I would not cheerfully make to do them good. I hope they will not count me their enemy, because I tell them the truth. But, if they do, I must for their sakes endure even that; I cannot become their real enemy by flattering them in the commission of so dreadful a sin against Christ and against his poor. Nor can I consent to mar my testimony against that sin by covering it with the folds of the church at her holy communion.

I have endeavored, with all frankness, to answer your inquiry. Will my Brother accept it as an offering of love; and, if in any point I have failed to answer satisfactorily, be pleased further to suggest, and it shall meet my ready attention.

Yours, truly, in the patience of the Saints and in bonds with the poor slave,

NATHANIEL COLVER.

Boston, August 15th, 1839.

P. S. Should you publish this, as you intimated, be pleased to send me a copy of the paper.

For the Christian Reflector.

WESTERN EDUCATION SOCIETY.

Agreeably to the resolution of the Society,

as given last week, the Executive Committee met at Conneautville, Crawford Co. Pa. on the 16th and 17th of April, 1839.

A sermon was preached by Rev. A. W. Baker of Erie County, Pa. The President called the committee to order who a quorum being present, proceeded to business.

The wants of the vast west were before the Committee. The facts recorded above, in connection with what our own eyes had seen, caused the question again and again to be asked, "What can be done?" Institutions that once gave promise of extensive usefulness were withering under the blighting influences of slavery and other existing evils.

Men, whose christian courage had never before been suspected, had ceased to stand firm for the truth, while others had gone over to the enemy, and were foremost in defending his beastly abominations. In whom to confide, save God alone, we knew not; stronger men than ourselves had fallen. Trusting in God. The Committee felt that he required that an effort be made to concentrate the strength of the Anti-Slavery Baptists and such friends as saw fit to aid it establishing and sustaining an Institution that should hold and practice the truth.

After a friendly interchange of views, which continued until late in the second day, the Committee Resolved,

To take immediate measures for raising funds establishing an institution for the instruction of youth in all the various branches of Collegiate and Theological studies.

The plan for raising funds and conducting the pecuniary affairs for the prosecution of the work, is as follows.

Eighty thousand dollars shall be subscribed, payable in four equal annual installments.

Sixty thousand dollars shall be expended in lands, in or near the center of which the Institution shall be located. Two hundred acres, or such a number of acres as shall not cost less than four thousand dollars shall be deeded to the trustees of the Institution for the use and benefit of the same, to be held in trust, for and belong to the Baptist Denomination for purposes which the wisdom of the founders of the Institution shall specify. The remainder of the land shall be sold, or leased, to friends of the Institution, under such restrictions as shall, as far as possible, render the community a blessing to the Institution.

The Trustees shall be appointed according to the recommendation of the friends and do-

ctor the Institution.

The proper place for locating the institution was considered. The Committee were unanimous in the opinion that it should be located at a central point, easy of access from all parts of the Nation, especially, from the South and West; also, where the expense of living will be cheap, and away from the influences of large commercial towns or cities. In a healthy part of the country, not in a slave state, nor in a state that is swayed by slaveholding influences, as Ohio, Indiana and Illinois. And where it can be enlarged to any extent desirable.

The Western part of Pennsylvania, especially,

the counties of Beaver and Mercer, was presented before the Committee.

The Ohio River passes directly through Beaver County, and Mercer County joins it on the North, and Virginia bounds them on the West.

A canal from Cleveland and a canal from Erie on Lakes Erie, pass directly through Mercer County and fall into the Ohio River at Beaver.

The soil is fertile. The water is as good as

any part of the U. S., and it is a very healthy portion of the country.

It is free from all those fevers which prevail in some parts of the West.

The location is so far removed

from the icy Lakes of the North that those cold damp winds, which send consumption through Northern Ohio, Pennsylvania, and New York do not materially affect the inhabitants.

Beaver County is, apparently, one of the most central points in the Nation.

From New York city, via Philadelphia and Pittsburgh to Beaver, there is direct water and Rail Road communication.

The expense of traveling from New York to Beaver by this

A DISCOURSE;
By ELDER J. M. PURINTON, before the
Franklin Association, 1839.

John xv. 8. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." In this chapter, the Savior brings into view the intimate connection which subsists between himself and his disciples, under the image of a vine and its branches.

He calls himself the vine, and his disciples the branches. He tells them that they are, of themselves, perfectly helpless and without him can do nothing. As the branch cannot bear fruit of itself, except it abide in the vine, so they cannot be fruitful, unless they abide in him. He indicates at once the utter uselessness and fearful doom of the fruitless professor, by saying, "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned." But he tells them if they abide in him, and his words in them, they shall ask of God the Father what they will, and it shall be done unto them. He further encourages them and incites them to duty by the language of the text. Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples. From this passage we learn that the disciple of Christ, by abundant fruitfulness, at once glorifies God and proves the genuineness of his own piety. In the consideration of this subject two points claim our attention.

I. The fruitfulness of the Christian disciple.

II. The manner in which this fruitfulness glorifies God and tests the genuineness of piety.

I. In the fruitfulness of a Christian, one point of great importance is the kind of fruit produced. We are told in the Bible and assured by our own observation that different sorts of trees produce different kinds of fruit. So it is with men. "A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil things." There may be an abundance of fruit borne by the Christian professor, which neither glorifies God or furnishes evidence of true piety, simply because it is of the wrong kind, demonstrating the unalterable truth, that "a corrupt tree cannot bring forth good fruit." The general character of the fruit anticipated in the text, may be learned from the character of the branches which produce it. It is a principle in nature that all branches bear fruit after the kind of the trunk or vine with which they are connected. The branches of apple tree bear apples. The branches of a grape vine bear grapes and the branches of a melon vine bear melons. In like manner, the real branches of Christ bear Christianity. His disciples are the true branches of himself. He says, "I am the vine, ye are the branches." The close and intimate connection between them is well represented by the use of this figure. As the vine imparts to the branches, its sap and nourishment and is essential to its life; so Christ spiritually nourishes his disciples and is their life. As the branch separated from the vine becomes fruitless, withers and dies, so would the disciple, if severed from his Lord. As the fruit which appears upon the branches is, in reality, the fruit of the vine produced through them; so the fruit of the real disciple is the fruit of Christ himself or in other words, it is Christianity. All the genuine fruit of Christ's disciples will be Christ like. It will accord with the spirit, example and precepts of Christ. With this general view of the kind of fruit referred to in the text, it may be proper to be a little more particular in a description of it.

And, I. It appears in the exhibition of honesty. That is, rectitude and uprightness in all our discourse and dealings with mankind. It has been said that "an honest man is the noblest work of God." A work—perhaps almost as rare as it is nobe. But it is what every professor of religion ought to be, and must be, in order to be a truly Christian. Christ was an honest man in principle and practice. He inculcated honesty in the precepts of his religion. "Provide things honest in the sight of all men." Rom. 12: 17. As a qualification for the office of deacons, it is required that the candidate should be a man of "honest report." Not only a man of an honest heart and life, but so understood and reported among men. This requisition indicates the spirit of the gospel on this subject.

From his habits of traffick the name of a Canaanite means the same as merchant.—From his well known habit of plundering, the name of an Arab is of the same import as the word robber. So practical Christianity will render the name Christian synonymous with the term "honest man," meaning one and the same thing.

Real honesty will appear in an openness and frankness of character and manner.—An honest man is free from mystery and artifice. He draws about him no mask of disguise. He is void of duplicity and deception. His friendship is not the garb of hatred. His apparent truth conceals no falsehood.—His religious devotion is not hypocrisy. His apparent and real character are the same. It is the glory of Christianity that it seeks no concealment. It comes to the light that its deeds may be manifest that they are wrought in God. Honesty also appears in the moral rectitude of business transactions with mankind. "It imparts to others what is their due, and claims only its own." It is the entire absence of that selfish cupidity which will wring from a neighbor even a penny which justly belongs to him. It overreaches and defrauds no one. It adopts as its own that excellent maxim of our Savior, "Therefore, all things whatsoever ye would that man should do to you, do ye even so to them."

2. It exhibits itself in peaceableness. Disposed to peace. This trait was so prominent in the character of our Savior as to furnish one of his distinctive titles. He is called the "Prince of peace." His advent to this lower world, is announced by a convoy of angels celebrating his nativity in a song of "Peace on earth and good will to man." The kingdom of the Messiah is a peaceable kingdom. The fruits of his religion are the peaceable fruits of righteousness. There is no war in his system of operations,

except a warfare against sin, and here only spiritual weapons are employed. When he shall have made the conquest of the world, the principles of peace will be universally prevalent, every mind will be in a state of peace. Domestic broils, neighborhood feuds and party strife will be at an end.—The clangor of arms and the din of war will be hushed to perpetual silence.

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them." And they shall not hurt nor destroy in all the holy mount of God. Isa. 11.

Such is the legitimate tendency of the gospel. Under its influence we may look for the exercise of a wisdom that is "first pure, then peaceable. In the possession of it no one can be disturbed of either public or private peace. Of a faithful Christian it may be justly said as Shechem said of the family of Jacob. "The men are peaceable."

3. It is apparent in seriousness. That is, gravity and solemnity as opposed to lightness and gaiety.

The Christian has every reason for seriousness. It is questionable whether it be possible for the heart of man to be imbued with the spirit of the gospel without being at the same time filled with solemnity. The truths of the gospel, if believed, are adapted to produce this state of mind. Such is the tendency of a belief in the *accountability of man*—that we are answerable at the tribunal of Jehovah for all our conduct, including every omission of duty, every outward action of our lives, every word of our lips and every thought intention and desire of our hearts. When we associate with this sense of our accountability, our failure in every point of duty and the strict scrutiny and holiness of our final Judge, the subject is invested with great solemnity. It is also a solemn truth that we are constantly exerting an influence upon our fellow beings which will affect their character and condition for a long eternity. By our faithfulness we are leading them to Christ, or by our negligence and apathy we are urging them to eternal ruin. Our conduct is every day putting in operation causes which in their results, will go down the current of time, and flow onward in the broad channels of eternity. By every motion we touch a cord which shall vibrate forever.

To live under such responsibilities how solemn! Again, we look and behold vast numbers of immortal beings like ourselves, passing the day of their probation in the eager, *giddy* pursuit of worldly pleasure while they entirely neglect the salvation of their souls. It is indeed a solemn sight.—Their careless souls are just ready to drop into eternity—where they are destined to an immortal existence, and subject to an eternal expansion in happiness or misery. The great question, what shall be their condition in the other world? depends upon the proper improvement of the present probationary state. That improvement they are entirely neglecting. They are lost in sin. A compassionate and adequate Savior extends his arm of mercy to rescue them as they glide rapidly down the stream of death, but they turn away in contempt and abuse themselves with toys, till they enter the vortex and are seen no more.

A clear piety must ever be solemn and weep in view of the condition of impenitent sinners.

There is also solemnity in the truth that we are passing rapidly to eternity. That there is but a brief period allotted us for the discharge of the important duties of life.—That we must soon leave the vineyard of God and go to our account, whether our appropriate work be finished or otherwise.—Whether we are prepared or unprepared.—This change in our condition is liable to occur at any hour. In the midst of our labor we may be instantly summoned to eternity. How solemn the admonition to do with our dying lamps trimmed and burning.

4. It exhibits itself in cheerfulness. With all the solemnity which eternal truth produces on the mind of a Christian, he has more occasion for cheerfulness and joy than any other person. 1. *He is reconciled to God.* To his nature, his law and the administration of his government. He contemplates the holy and perfect character of God with ineffable delight. The pure law of God is the theme of his joyful meditation day and night. He responds to its high and holy claims with the utmost cheerfulness. As he has submitted to God and become reconciled to the administration of his government, he can take joyfully the spoiling of his goods or endure whatever trial or privation Providence may allot him. 2. *He appropriately exercises his faculties in the service of God.* This is a fruitful source of happiness. He that exercises the faculties of his nature in the sphere of divine appointment, in harmony with the will of his creation and the laws of his being, and feels the consciousness of so doing, must be cheerful and happy. 3. *He has a hope of heaven.* Here he is the subject of sin and of trial. There he will inherit purity and rest. Here he inhabits a crumbling tabernacle of polluted clay.—There a heavenly mansion awaits him. Here his religious improvement is only commenced, there it will be consummated.—The hope of future glory is as an abiding anchor of the Lord reaching to that within the vale. It is a perpetual source of cheerfulness and joy.

To be continued.

The Central Railroad Bridge, nine miles from Detroit, was burnt down the night of the 6th, supposed by an incendiary. Loss \$5000: and will require six weeks to repair.

During the night of Sunday before the last the whole of the ceiling or inner roof of St. Paul's church, Montreal, rafters and beams, fell into the body of the church. If the accident had occurred during divine service, almost the entire congregation would have been inevitably crushed to death.

Joseph Roe has been convicted, at Burlington, Vt., of burning the church at that place. The census of Utica shows a population of 11,694, being an increase of about three per cent. per annum, since the census of 1835.

Watch against irritation, positiveness, unkind speaking, and anger; and study to promote love.

LETTER FROM ELDER FLETCHER.

The following letter from Br. Fletcher can not be read without deep emotion. It shows that the depths of his soul are moved; and whose soul should not be moved in view of such considerations? Let the Baptist Abolitionists of New England be aroused by this letter, and prompted to come up in great numbers and with holy zeal and benevolence on Thursday, the 7th of November, to consult on what must be done.

For the Christian Reflector.

'Love the brotherhood'. 1 Peter 2, 17. To Christians in the free states, on their way to their enslaved brethren of the South.

Dear Brethren,

You profess to be the children of God by faith in Christ Jesus. As such, you recognise in all that bear the name and image of the Redeemer, those who are affianced to you by the ties of a common brotherhood.

And having sworn allegiance to Prince Immanuel, you feel called upon by the authority of high Heaven to love as brethren all those who are fellow citizens with the saints and of the household of God. Knowing that you are bone of their bone and flesh of their flesh, and that ye are all brethren, and one in Christ Jesus; you feel it to be your duty, from the relationship you sustain to each other, and to Christ as your covenant Head, to be kindly affectioned one towards another, esteeming other better than yourselves, to weep with those that weep, and thus bear one another's burdens, and so fulfil the law of Christ.

Dear brethren, are these things so? And do you feel a willingness to honor your Master, and evince to the world your fidelity to the Son of God? Then, pit on conscientiously, and wear constantly, the distinctive badge of christian fellowship, given you by the blessed Lord, when he said, "By this shall all men know that ye are my disciples, if ye have love one toward another." God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him; and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

God is not a respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him;

and you, brethren, profess to be the children of the Highest, but ye have not the faith of our Lord Jesus Christ, the Lord of glory.

heard, and requested the mob to disperse, but this was also of no effect. At length the cry for the public arms was made, the arsenal broken open, and the arms obtained, which presented a horrible spectacle. The excited populace under arms still demanded entrance, which was refused. All the orders of the sheriff and court to restore order seemed to be of no effect. Pistols and bows-knives were all the law.

At length one of the Associate Judges (Judge Anderson,) who left the bench, and in defiance of cocked pistols and flashing steel, forced his way into the office, after which others followed, and burst open the back door, by which means the negro made his escape. He had run but a short distance, when he was taken by his pursuer, who threatened him with presented pistol, to shoot him, if he did not stop. At this time a number of the enraged multitude fell upon the pursuer and knocked him down; another who came to his assistance, shared the same fate. The confusion continued until orders were given to arrest the rioters. During the arrest of the rioters, the negro made his escape, and has not since been heard of.

We would further remark that the rioters (we believe eight in number) were the same day arrested, and recognised to appear from day to day, under the bonds of \$600 each.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, SEPTEMBER 25, 1839.

KIDNAPPING IN WORCESTER.

On the 12th day of Sept. 1839, a colored lad named Sidney Orison Francis, a son of Mr. John Foster Francis of Worcester, Massachusetts, was stolen from his home by two men, who, it now appears, are citizens of this State, resident in Palmer, not "Pelham" as stated in the following letter from Virginia. Their names are Perley or Perlin Shearer, and Dickinson or John Dickinson Shearer. The affidavit of the lad's mother, Diana Francis, made before W. Lincoln, Esq. Sept. 23d, is as follows:

"On Thursday, the 12th of September, two men came to my house—one called himself John Dickerson, and the other called himself Perley Shearer. They said they wanted to get a little boy to do chores in and about a store in Palmer, about thirty miles from Worcester. It was Shearer that the boy was to live with. Dickerson said he had lived with Shearer two years and never wished to live with a better man. The father of the child was at work at one of the rail-road depots, and they went to see him and get his consent for the child to go. Then the child and Dickerson came back and said he might go. I went to work and got him ready. But before he went, his father came in, and as Dickerson went to go out with the child, my husband told him to stop—he would take their names—and Dickerson did stop, and my husband wrote down their names in his account book, and the place of residence of Shearer. They asked me the age of the boy. I told them he was eight years old the 13th day of April.

The next day but one, on making some inquiry about Shearer, my husband became uneasy about the child and started to go after him, and is now gone. I have received a letter from him which states, that he had been at Palmer, and somebody there told him that the child had been there but had gone forty miles west of there, and that he (the father) was going to take the stage at 1 o'clock at night to go to Washington. My husband was born at Middleton, Mass., and is thirty-eight years old. I was born in Worcester, and am twenty-seven years old. The boy was born in Woodstock, Conn."

FREDERICKSBURG, Va., Sept. 19, 1839.

To the Postmaster of the Town of Worcester.

SIR.—On the 15th inst. a man calling himself Dickinson Shearer arrived here and had with him a negro boy, whose name he called Franklin, and whom he called his slave. He parted with this boy last night, and it is feared, sold him to a trader. The circumstances were so suspicious as to lead to inquiry and his arrest. On his examination, he admitted the boy to be free—but that he came with him from Worcester, where his father and mother resided—that he did not know their names, had never seen them before, and then for an hour only, and that they permitted this boy to come with him. Has admitted that he did not tell them he was bringing the boy to Virginia. The story is so absurd as to create a strong impression that he is a kidnapper; and information is sent to you that proper inquiries be made, and, if possible, evidence sent here to procure the boy's freedom, and to identify him. This of course must be some white person; and the abolitionists, if there be any among you, have now an opportunity of displaying their humane feelings. This man says he came from Pelham, Massachusetts, and has a brother, a Doctor Shearer, residing there. Inquiries of the truth of this statement may be material. All that humanity requires will be done here to recover the unfortunate boy. A messenger will be despatched to-night in pursuit, and the constituted authorities invited to aid him. This man is in custody, but cannot be long detained without evidence. You will therefore reply by return of mail, and let the statements be made on oath, and let the person to identify be sent immediately. I am Sir, respectively,

BENJAMIN CLARK, Mayor.

We esteem this a case of great interest.—The reduction of any human being to a state of slavery is, at any time and place and under any circumstances, a deed of villainy which admits of no better apology than that the kidnapper was "tempted of the devil." The turpitude of the act is to be estimated by the horrors of the state into which the kidnapped is dragged. That state is SLAVERY. The word slavery is its own sufficient definition to the understanding and conscience of any man. Every man knows that the enslaving of a human being is a crime unsurpassed in enormity, because every man knows that Slavery is a condition of the deepest degradation and misery of which this world, with all its wretchedness, can show a history.

YOUTH'S CABINET.—This very popular paper for children, is published simultaneously at New York and Boston, by N. Southard.—Price \$1 per year. Names and money may be left at this office. The Cabinet is forwarded from the Liberator office with the Cradle of Liberty, and of course goes FREE OF POSTAGE, wherever that is sent by stage.

THE MINUTES

of the Worcester Baptist Association, are ready for delivery at the Reflector office. All who have not received them are requested to send for their bundles immediately.

THE BAPTIST A. S. CONVENTION.
It has been difficult to fix on a time for this Convention, on account of the numerous other meetings previously appointed. It is, however, now ascertained that no important meeting will happen on the first Thursday in November, and that day is accordingly definitive fixed upon.

We hope that all the friends of the slave will take special notice of this and make their preparations accordingly.

SANBORNTON ACADEMY.

Our respected brother, Dyer H. Sanborn writes us from Sanbornton, N. H. where he is appointed Principal of the Academy, and says—"Board is only 8 shillings, exclusive of wood and lights. I board at the Boarding House. We have pious heads of the family. Family worship is regularly maintained.—Scholars are under my immediate care. This is one of the most pleasant locations in New England—20 miles from Concord. Here are no temptations to which many are exposed in similar institutions.

We have an Apparatus connected with the Institution, philosophical & chemical—Globes terrestrial and celestial—a keyed Orrery, &c., costing more than \$300.

Accept my best wishes for your prosperity. May the great Head of the Church smile upon your efforts to ameliorate the condition of those who are groaning under worse than Egyptian bondage, and long continue you as the honored instrument of great good to our country and the world.

Affectionately yours,

DYER H. SANBORN.

Sept. 14, 1839.

A Universal Test of Character, To be applied in all cases. EXAMPLE.—Profess what you please, actions speak from the heart and tell the longings of the soul.

And as the objects on which these actions terminate, so are your desires.

Profess what you please, if your actions speak for the rule of Intemperance, your desire, your motive, your hope is for it.

Your actions, as a whole, will not belie the heart, they will speak out the propensities, the secret emotions of the soul.

Your actions then, Reader, test your character, may, describe the wishes of your heart.

Mark me then, if your actions go for Intemperance, I will point to you as Intemperance-loving, hoping, longing, ; and I will scrutinize, and many men may scrutinize your actions, as well as my own.

Yours &c. C. W. W.

Worcester, Sept. 14, 1839.

Dear Brother,
I beg leave, through the columns of your valuable paper, to inform the Baptist Brethren respecting "the History of the Welsh Baptists" (a notice of which appeared in the Christian Reflector of the 4th inst.) namely that I have left few copies for sale, only 6 weeks, at the Bookstore of Gould, Kendall and Lincoln, 59 Washington Street Boston, at 50 cents per copy. I am aware that there is an impression on the minds of many that all the Books are to be found in Bookstores. But is not so as to the "History of the Welsh Baptists." This is not in any Bookstore in New England, except in one Bookstore in Boston. I intend to visit as many as I can of churches which are contiguous to the Lowell and Salem Rail Roads with the History of Welsh Baptists, during this and the next month—and what I shall have on hand of them, by the end of the next month, I shall take with me to the west. I had only 490 when I came to N. E. and I have sold 215. I hope that my dear Brethren will be disposed to purchase before I leave.

The first edition is nearly out—and it is doubtful whether the publisher will publish a second Edition.

The specimens of Welsh Preaching that are in the Book, from the pen of the Celebrated Christmas Evans, who was one of the most popular of the Welsh Baptist Ministers, is, in the estimation of very many, worth 50 cts. The specimens are,

1. The fall of Man and his recovery by Christ.

2. The victory of Calvary.

3. The Demoniac of Gadara.

Very sincerely your affectionate

Brother in hope of Glory,

MATHIAS PHILLIPS,

(For the Christian Reflector.)

A meeting of the abolitionists of Westborough was held Sept. 3, for the purpose of forming an Anti-Slavery Society, and Jonas Longley was appointed Chairman, and M. M. Fisher, Secretary.

The meeting was opened with prayer by Deacon Jonathan Forbes, and a constitution having been adopted, the following gentlemen were chosen officers of the society :

President—Capt. Otis Brigham.

Vice Presidents—Deac. William Cheever, Deac. Jonathan Forbes.

Secretary—M. M. Fisher.

Treasurer—C. B. Parkman.

Committee—Capt. Daniel Chamberlain, Capt. Elmer Brigham, Abijah Wood, H. O. Fay, Philo Clapp.

It was also Resolved, That the constitution of the society and proceedings of this meeting be published in the Massachusetts Spy, New England Christian Reflector, Massachusetts Abolitionist, and Cradle of Liberty, signed by the President and Secretary.

M. M. FISHER, Secretary.

PREAMBLE.

Believing that God hath made of one blood all nations of men, and hath commanded them to love their neighbors as themselves, and that all men are created equal and endowed with certain inalienable rights, we regard slavery as contrary to the principles of natural justice, of republican government, and of the Christian religion, and as greatly endangering the peace, prosperity, and union of our beloved country. We also believe that sound policy, justice, humanity, and re-

ligion require the serious consideration and immediate action of every slave-holding community for the abolition of this institution. We also believe that it is practicable by kind appeals to the consciences, hearts, and interests of the people through the medium of the pulpit and the press, by the resolutions of civil and ecclesiastical bodies and legislative assemblies, by an appropriate use of the elective franchise and the right of petition, and by the diffusion of the principles of liberty in our literary institutions, and through all the avenues of social life, to awaken such a moral sentiment throughout the nation as will eventually accomplish the peaceful and happy deliverance of the slave to the joy of the whole nation and the honor of humanity and justice; and further believing it to be our duty to do all in our power to secure such a glorious result, we do in reliance upon Divine aid, from ourselves into an association, and adopt the following

CONSTITUTION.

ARTICLE I. This society shall be called the Westborough Anti-Slavery Society.

ART. 2. The objects of this society shall be to unite our sympathies in behalf of our colored brethren, and to concentrate our influences for the peaceful and complete abolition of slavery in the United States. It shall be independent of all other associations, and hence not responsible for their sentiments or measures; and each member of the society shall be allowed to judge for himself, how far the principles of this constitution require him to use the elective franchise and the right of petition to aid in the cause of emancipation.

ART. 3. Any person of adult age who consents to this constitution, may be a member of this society.

ART. 4. The officers of this society shall be a President, two Vice Presidents, a Secretary, Treasurer, and a committee of five, who together shall constitute a Board of Managers, whose duty it shall be to call meetings of the society, to provide lectures, and to adopt such measures as in their opinion will best promote the object of the society.

ART. 5. The annual meeting of the society shall be held in the month of January, at such time and place as the Board shall direct.

ART. 6. This constitution may be altered or amended by a majority at any annual meeting of the society.

THE AMISTAD.

We have room only to say that Judge Thompson has decided that the court before whom the case of "the slaves" was laid, had "no jurisdiction" touching the charges of piracy and murder. At the last dates, the case of the three children had not been decided. The argument was closed on Friday and the opinion of the Judge was expected on Saturday. Next week we shall be able to give a more particular account.

Arrival of the British Queen.

Yesterday at two o'clock, the British Queen arrived, thus making her passage in precisely 17 days. She brings about two hundred passengers, a list of whom will be found in another column. She left Portsmouth on the 3d, and appears during the earlier part of her passage to have had rather rough weather. The last half was, however, much pleasanter, but there were but few days upon which her sails could be of any service.

The character of the commercial news by this arrival is far from cheering. The money market was more depressed than at the time of the departure of the Western Consuls at the last quotations had receded to 90 1-4 for money, 91 1-2 for account, and Exchequer bills commanded only 4 to 6 per cent premium.

With regard to the crops, the reports are so blurred with speculation, that it is impossible to discriminate, at this distance, between what is to be received as truth, and what is said for effect. Collating and comparing the statements from the different agricultural districts, brings us to the conclusion that the crop will certainly not be more than an average, and may perhaps be short; though not to the limit of extreme distress. The harvests were by no means all in, and much remained at the mercy of the weather.

The on the 27th August, Parliament was prorogued by the Queen in person.—Saturday Dispatch.

TORNADO.—A tremendous tornado visited Newark and vicinity on Wednesday afternoon. Hailstones one to two inches in length. Many houses in and about Newark, were unroofed, and trees blow down.

THE LICENCE LAW.—At the recent session of the Court of Common Pleas in Franklin County, Mass., we understand that the Grand Jury refused to find any indictments, for violating the law. Several complaints were laid before them, and as we have the story, the Jury was on each equally divided, not on a question of facts but upon the constitutionality of the law.

In Hampshire County, Mass., week before last, Orange Field was tried and convicted on two indictments for the sale of ardent spirits. The counsel for the defence took the ground that the law was unconstitutional, in a speech of six hours length, but two juries decided against him.

The following resolution, passed by the Franklin County Temperance Society, at a convention held at Shelburne Falls on the 23d ult., is worthy of the consideration of inn-holders.

4. Resolved, That we consider every licensed inn-holder and retailer, as having admitted the validity of the law, and as having virtually promised to be governed by its provisions, by the act of applying for, and taking a license, with all its advantages and subject to all its disadvantages. If the law is no law, why has he sought its shield and protection?

A LOUD CAUTION.—In the United States Circuit Court of Maryland, lately, Francis W. Saltonstall obtained a verdict for \$7000 damages against Wm. B. Stokes, the celebrated mail contractor and stage proprietor, for injuries received by his wife, by the upsetting of one of defendant's stages, in which she was riding typhus fever.

In Killingly, Ct. Miss Ann Drury, daughter of Mr. Benjamin Drury of Worcester, 21—typhus fever. In West Boylston, Saturday last, John, son of John Frost, aged 16.

the carelessness, unskillfulness, and deceit of the driver. The extent of the injuries done to the lady is not stated in the report, which describes them as "severe," but the severity of the verdict is pretty clear, and it is also clear that the jury meant their verdict as a caution to other stage proprietors, as well as a salve for the wounds and bruises of Mrs. Saltonstall. We hope the caution will not be overlooked.

N. Y. Sun.

GOOD RESOLUTIONS.

At a meeting of the "Cent-a-week Society" in Sterling, Mass. the following resolutions were adopted:

1. Resolved, That we make the word of God our rule of duty.

2. Resolved, That we make a more vigorous effort than we have hitherto done, for the millions now groaning in bondage.

3. Resolved, That, while God gives us the exercise of our reason and the use of our tongues, we will continue to plead the cause of the slave, and that nothing shall deter us from our purpose.

CALL

For a Baptist Anti-Slavery Convention in Massachusetts.

The undersigned respectfully invite their Brethren throughout this Commonwealth, both ministers and laymen, who take a deep and solemn interest in the cause of the down-trodden slaves of our country and desire their immediate emancipation, as also the purification of the Baptist Denomination from the reproach of cherishing in its bosom the sin of slavery, to meet in Worcester on the first Thursday of Nov. next being the 7th day of the month at 10 o'clock, A. M.; for the purpose of deliberating upon this subject and taking such action in relation to it as the Convention shall judge to be in accordance with Christianity.

Such Churches as are disposed to send delegates, to the Convention are desired to do so; but it is hoped that no friend of the slave will wait for such appointment as the condition of his attendance. A suitable house for holding the Convention will be provided, and due notice thereof given.

Sept. 10, 1839.

Joshua T. Everett, Princeton.

Benjamin Wiser, Auburn.

M. Wms. Maynard, Leicester.

Winthrop Morse, Brookfield.

Charles Hersey, Worcester.

John Greene, Leicester.

Moses Harrington, Leominster.

POETRY.

JESUS.

BY MRS. SIGOURNEY.

Unto Him who loved us and gave himself for us, and washed us from our sins in his own blood.—Rev.

How hath he loved us?—Ask the star,
That on its wondrous mission sped,
Horn trembling o'er that manger scene
Where He, the Eternal, bowed his head;
He, who of earth doth seal the doom,
Found in her lowliest inn—no room.

Jude's mountains, lift your voice,
With legends of the Savior fraught,
Speak, favored Olivet!—so soft.

At midnight's prayerful vigil sought,
And Cedron's brook, whose rippling wave
Frequent his weary feet did lave.

How hath He loved us?—Ask the band
That fled his woes with breathless haste;
Ask the weak friend's denial tone,
Scarcely his bitterest tears effaced;
Then ask the traitor's kiss—and see
What Jesus hath endured for thee!

Ask of Gethsemane, whose dews
Shrink from that moisture strangely red,
Which, in that unwatched hour of pain,
His agonizing temples shed!
The scourge, the thorn, whose anguish sore
Like the unanswering lamb He bore.

How hath He loved us?—Ask the cross,
The Roman spear, the shrouded sky,
Ask of the shrouded dead, who burst
Their prisons at their fearful cry—
O ask no more! but bow thy pride,
And yield thy heart to Him who died.

THE WORDS "JUDGMENT" AND "WORLD."

One of the most copious sources of errors in religion is that disposition, which exists in nearly all men, to establish some peculiar and favorite notion. It is of no importance whence came this notion, or whether it is true or false. The evil consists in confining the thoughts to the one idea, pondering it as a single, unassociated existence, until it becomes the most interesting object, nay the all-comprehending something. For instance, take the words at the head of this article, in some one of their true significations.

The word judgment is used to signify some temporal calamity sent of God as a punishment for some sin, and to illustrate His displeasure at the transgression of His law, that men may stand in awe of Him and sin not. The idea is vividly impressed upon the mind, as indeed it ought to be. But this meaning of "judgment" is revolved and revolved and pondered, until it assumes a paramount, an all-comprehending magnitude. The scriptures are consulted to see if it is so. Facts of awful temporal judgments are met with in every part of the holy book. A mark is fixed on Cain, a flood swallows up millions, the Red Sea engulfs the Egyptian Oppressors, the tower of Siloam falls upon a crowd of the vile, Herod is eaten of worms, and Ananias and Sapphira perish and scores of similar and striking "judgments" are read of, and every additional instance magnifies the reader's idea of this meaning of the word, till, at length, to his surprise, it may be, his imagination suspects that he has made a discovery of something long, and perhaps always before, hidden from the world. Now, not only the love of novelty but the pride of invention and the desire of distinction and a host of other equally unclean spirits gather about the man and enter into him and pollute his thoughts and inflame his imagination and pervert his reason. He sees every thing through a hazy atmosphere, so far as this one subject, his new discovery, is concerned. And now no one can show to the man, in such a state of mind, any other distinct use or meaning of the word—it is all temporal judgment. If "eternal judgment" is named, he at once neutralizes the word "eternal" by imagining it to be so limited as to tally with his favorite word "temporal." And so of every other conception in which the idea of judgment is expressed, the heated crucible of his imagination instantly melts the language all down into one amalgam, and he pours it out, as he thinks, all pure silver, into the one he would have invented for it. This is the invention. He has discovered how he may make every thing look to himself as one and the same, and then he imagines that he is able to produce the same effect on the minds of others, and perhaps that it is his duty to do so. In the same way, he proceeds to apply his newly awakened inventive energies to other words. The word "world," in order to harmonize with his limited notion of the word "judgment," cannot be allowed to signify more than "an age," or generation; or, at most, one people. So, when Jesus came into the world, he came to the Jews only, and, therefore, all he said and did is to be so interpreted as to relate to that one people. When he spoke of the beginning of the world, he meant only the beginning of the Jewish dispensation; and, when of the end of the world, he intended only the close of that dispensation. Then, all that was to follow must be called "the world to come," or a future age, or a new dispensation, no room being left for a world after death, or, "after death, the judgment." So all plain, "prime facie," common sense significations of scripture words are to be discarded with the contempt of inventors for old machinery rendered useless now by his "improvement."

We cheerfully confess ourselves as fond of real improvements as any of our contemporaries, but prefer to "prove all things and hold fast that which is good," to the adoption of an error for the sake of its novelty.

These remarks do not apply to, neither are they intended for, such articles as have appeared in our columns under the words "judgment" and "world," only, but have a much wider application. We desire to arouse the

reader to a conviction of his danger of forming erroneous opinions on any and every subject. Safety is found only in a calm, deliberative, well balanced state of the mind—an honest, cautious, thorough method of investigation, and a fixed determination to adopt no opinion hastily or on the "ipse dixit" of another, however specious his reasoning, or captivating his eloquence. The inquirer never loses sight of his personal responsibility to God for every opinion he holds, nor of his need of the Divine illumination.

The truth on all religious subjects may be attained. Men may understand the word of God alike, and harmonize in religious opinions and be one in faith, and so become prepared to practice alike the duties of the law of righteousness and love. But this "Union" is not to be reached, except through a teachable disposition, under the instruction of Him, who teaches man knowledge and giveth wisdom to the humble who seek it at His mouth.

For the Christian Reflector.
WORLD—EXPOSITION NO. 4.
1st End of the world.

(Matt. 24: 6.) "And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end [of the world] is not yet." As the question was the end of the world, the same words must be supplied, when not expressed, in the answer.

(V. 9.) "Then shall they deliver you up to be afflited," &c. (V. 12), "And because iniquity shall abound the love of many shall wax cold. But he that shall endure [i. e. endure their persecution] unto the end [of the world] i. e. till they shall be cut off, as Am. 8: 2] the same shall be saved." And said James (5: 10), when the end was near, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure."

(V. 14.) "And this gospel of the kingdom [of heaven] shall be preached in all the world for a witness unto all nations; and then shall the end [of the world] come." Implying the end of the Jewish hierarchy, together with the overthrow and destruction of the Jews who, through unbelief refused to give up that power and receive the kingdom of heaven. But, was the gospel preached to such extent before the destruction of Jerusalem as the term in all the world, as used in that day, should signify?

In answer, I would refer the reader to the words of the apostle (Rom. 10: 18) a little before that event—"Have they not heard? Yes, verily, their sound went into all the earth and their words unto the ends of the world."

But what shall be the sign of the coming of the end of the world? Ans. The abomination spoken of by Daniel the prophet shall be the sign. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whose reading let me understand,) nee into the mountains" &c. (24: 15.)

2d. We will take up at this time the second division of the question put to the Savior (which was not contemplated in our context, namely "What shall be the sign of the coming?" as it is written (Heb. 9: 28) "and unto them that look for him, shall he appear the second time without sin unto salvation.") Beginning at V. 23 he saith, "Then (i. e. at that time and under the circumstances above described,) if any man shall say unto you (not unto future generations but unto you,) Lo, here is Christ, or there, believe it not. For there shall arise false Christs." (V. 26) "Wherefore, if they shall say unto you—Behold, he is in the desert, go not forth, &c. For, as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together."

Query—What answers to "the carcass" which the eagles were intent to devour or destroy? You will say Jerusalem and the temple with all its treasures of which Christ had so pointedly spoken. And that the "eagles" represent the Roman army whose ensign was that of the eagle.

(V. 30.) "And then shall appear the sign [of the coming of] the Son of man in heaven," i. e. in the holy place (as V. 15). And then shall all the tribes of the earth mourn. (None but the Jews, however, in the Bible were ever denominated tribes.) And the war was only against the Jews. And of whom was Jerusalem to be trodden down but of the Gentiles? "And they, the Jews," shall see the Son of man coming in the clouds of heaven with power and great glory."

How justly are words significant of the same grandeur used by the Savior concerning his coming in judgment to Israel, which was in spirit, that the Psalmist and Poet David employed to show forth the glory of God who is a spirit. "Who maketh the clouds his chariot and rideth upon the wings of the wind."

(V. 33) "So, likewise, ye, (not some generation to come but ye) when ye shall see all these things, know that it (he, i. e. the coming of the Son of man) is near, even at the doors. Next verse—"Verily, I say unto you, this generation shall not pass, till all these things be fulfilled."

"Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." True, he did not make known the hour or the day, nor even the year, but so many things were first to transpire that it must carry the time to all but the end of and yet within this same generation in which he was then living.

Now, A. D. 64, it being about thirty years after the foregoing words of the Savior were spoken, the end of the world and the kingdom of heaven being at hand, saith the apostle, (Heb. 12: 25.) See that ye refuse not him that speaketh. For, if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." The same apostle

having said, "For yet a little while, and he that shall come will come and will not tarry." And said Peter, about two years later, (The scoffers beginning to say (2 Pet. 3: 4.) "Where is the promise of his coming?" they knowing that the time had well nigh expired (i. e.) if the words of the Savior were true of which they it would seem were in much doubt,) when the chief priests who sat on the right hand of power, at the judgment of the Savior, and prevailed on Pilate to give sentence that he should be crucified, should see the Son of man sitting on the right hand of power and coming in the clouds of heaven.) Peter (to whom our Lord after his resurrection said, "If I will that he, John, tarry i. e., not die, till I come what is that to thee? Follow thou me; Christ having signified to Peter that he should die by violence as himself had done.)

same Peter (who a little before this was shown that shortly he must put off his tabernacle) said, (v. 9.) "The Lord is not slack concerning his promise but is long-suffering to us-ward i. e. toward the Jews, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night," &c. And again, (v. 12) "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat," &c.

I would suggest that those who are convinced of the truth of the Bible, to know that the apostle did not speak literally, need only consider that all this was as it were a continuation and confirmation of the words of his Lord and Master, (Mat. 24, 29) which were to come in the generation which at this time was just ended. For an example of such sublime and highly figurative language see Isa. 34: 4-6.

Lastly; Promises and rewards (Rev 2: 26) "He that overcometh an dkeepeth my words unto the end" [of the world], kingdom on the hands of the Jews, till the mystery of iniquity be taken out of the way. See 2 Thess. 2: 7] to him will I give power over the nations (see Dan. 7: 27) and before, also (V. 7). "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God," a state parallel with the state of our first parents in the garden of Eden, while as yet they walked with God, having access to the tree of life and to every tree, except "the tree of knowledge of good and evil."

To close; What by the apostle Paul, in his epistle to the Romans, was so fitly spoken to the disciples of Christ at that late day, may again and soon, perhaps, have at least some distant application to those at the present day, who know and love the truth. And who having girded on the GOSPEL ARMOR, are waging war with "spiritual wickedness in high places;" who, not receiving honor from man, nor putting their trust in an arm of flesh, but in the living God, count not their lives dear unto them, that TRUTH may bear away the victory—may triumph, and hence make all men free.

(Ro. 13: 11-14) "And that, knowing the time that it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the DAY is at hand; let us, therefore, cast off the works of darkness and let us put on the armor of LIGHT. Let us walk honestly as in the Day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy. But put ye on the Lord Jesus Christ and make not provision for the flesh to fulfil the lusts thereof."

NATHAN MERIAM.
Baldwinville, Aug. 20, 1839.

TEMPERANCE.

FRUITS OF TEMPERANCE.

There are very few towns in the Commonwealth, where real estate is rising so rapidly in value as in Beverly. The number of fishing schooners has increased within a few years from 15 to 59, and the business is more profitable than ever before, the demand for fish increasing faster than the supply, and likely to do so for several years to come. The shoe business also has experienced a wonderful development within a few years.

In many parts of the town, real estate has more than doubled in five years. Wharf property bought five years ago for \$1750, is now worth \$5000. More houses have been built in two years than in the thirty years previous, and preparations are now making for several more. We mention these facts the rather because our friends in Beverly being modest men, will not blow their own trumpet.

One of the principal causes of the happy prosperity of this ancient town is the entire success of the temperance reformation.—Not a glass of spirit is sold there, not even for medicine, nor has there been since the law went into force last April. You can never meet a drunken man there, except coming from Salem, a fact to which we call the attention of the city government.

Salem Adver.

HOMEBRED RIGHTS.

During the month of August, a citizen who is just as good a friend of temperance as any of those men who are engaged in directing others what they shall eat or drink, obtained some of the ardent of one who will sell, let will come. After having indulged, to show his independence, he returned home, drove his wife and children, with great violence, from his house, and kept them out during the night; and by his noise and violence disturbed the whole neighborhood; and then seemed to think that it was a matter of no concern to any but himself.

But his neighbors, the good citizens of the place, thought otherwise, and brought him up before a judge, who, upon his promising good behavior for the future, giving bail, and disclosing the name of the one of whom he purchased, put him upon probation. The retailer, we understand, has since been confined.

In relation to this fact, we put it to the conscience of all, whether the retailer, with the perfect knowledge he had of the character

of the man to whom he sold, had any right, in the broad and appropriate significance of the word, to deal out to him the intoxicating draught, or whether the man himself, with his knowledge of its effect, should have taken it. Have the authorities of this State no right to prevent such violations, and the sober and substantial part of society no civil right to protect themselves against such disturbance? Has the Commonwealth no right to secure its citizens from such manifestations of disorder and oppression? Are there no other homebred rights more important than that of buying and drinking rum? Has the wife, has the mother, have children, not the homebred rights of gentleness, love, protection? Are there no other neighborhood rights, but that of disturbing the quiet of all who live near by? In the estimation of some, the whole of human enjoyment, as well as that of civil privilege, is summed up in the legal allowance of buying and drinking a less amount of rum than fifteen gallons at a time.

Temperance Journal.

FACTS WORTHY OF NOTICE.

It is a fact, that nine-tenths of the inmates of our poor-houses, were brought there directly or indirectly by the use of ardent spirit.

It is a fact, that three-fourths of the convicts in our state prisons, were hard drinkers previous to the commission of the crimes for which they are now imprisoned.

It is a fact, that the greatest sufferers from disease, and those whose maladies are the most difficult to cure, are those who are addicted to the use of ardent spirit.

It is a fact, that all who commit suicide in this country, ninety-nine hundredths are the immediate or the remote victims of ardent spirit.

It is a fact, that in all families where the children are dirty, and half naked and ill fed; the rooms filthy and in disorder, the husband cross, discontented, and peevish and the wives slatterns, ill tempered and quarrelsome, one, if not both the parents are drinkers of ardent spirit.

It is a fact, that those who least frequently attend the worship of God in the sanctuary, most of those who by their oaths, blasphemies, and horrible execrations, shock the ears of modest people, are spirit drinkers.

It is a fact, that those who are most easily led to ridicule and profane sacred things and to join in every kind of dissipation and profligacy, are spirit drinkers.

It is a fact, that of all that have died of the cholera in Europe and America, seven tenths at least were spirit drinkers, and one half decidedly intemperate.

It is a fact, if these facts do not convince any one of the unlawfulness and the impropriety of the traffic in ardent spirit, he would hardly be persuaded though one arose from the dead.

L.

MISCELLANY.

From the Advocate of Moral Reform.

THE TWO PLANS. NO. 2.

I will preface what I have to say in this communication, by citing a number of passages of Scripture. Ex. xx. 14. "Thou shalt not commit adultery." Mat. v. 28. "But I say unto you, that he who commeth on a woman to lust after her, hath committed adultery with her already in his heart." Eph. v. 5. For this ye know, that no whoremonger, nor uncleanness person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Heb. xiii. 4. "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." Gal. v. 19. "Now the works of the flesh are manifest; which are these—adultery, fornication, uncleanness, lasciviousness." Rev. xxi. 8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. xxii. 15. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." My object in citing these passages is to show the manner in which the sacred writers treat and speak of the crime of licentiousness. The following facts must strongly impress themselves upon the mind of every attentive reader of the sacred volume.

1. The crime of licentiousness was openly prohibited in the "ten commandments" and occupied a very prominent place among the prohibitions of the laws of Moses.

2. All the precepts of law, and consequently those relating to the sin under consideration, parents were positively required to teach, and to teach constantly to their children. The same duty was imposed upon religious teachers, and upon all who took part in the instruction of the people.

3. This sin occupied a prominent place in the writings and instructions of the prophets, and of all the holy men under the ancient dispensation, who "spake as they were moved by the Holy Ghost."

4. The same subject occupied a place not less prominent among the instructions of Christ, and in the instructions and writings of his inspired apostles.

5. All these inspired persons speak of this sin as they do of vice in every form, without the least indication that, in their judgment, this any more than any other vice, is in its nature too delicate to be discussed about with safety among any class of the community, who have any direct concern with it.

The attention of the reader is now invited to the following conclusions, as necessarily resulting from the above facts and considerations.

1. God intends and requires, as a necessary means of preventing and curing the sin of licentiousness, that parents shall fully instruct their children in respect to the nature, guilt, and consequences of this sin, and do what they can to guard them against all incentives to it, and against the snares by which the ignorant and unwary are